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周刊

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第二十九號 要目

校聞 記者

治法 陳鼎忠

因與果 景昌極

電學小史 李恩霨

贈郭周洽序 劉樸

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校聞

文法科學術講演會

月之十七日（星期六）上午十時汪學長特請前日本大理院長橫田博士在文法科圖書館講演物權契約由陳凱秋教授譯教授學生到會聽講者甚形踴躍至十二時始行散會云

定期補考

假前學年試驗文法各科學生間有因故請假缺考者照章應於開學後第三週內補考以重成績茲定於月之十二日起分日舉行補考已將考試日程公佈各該生知照矣

理工科音樂團開會

理工科音樂團於月之八日下午八時經前任團長招集全體會員開本期第一次大會屆時到會三十餘人首由前任團長報告上季本團狀況（款項賬目樂譜樂器作樂辦法等項）並介紹新會員復由全體會員選舉本屆職員結果

正團長　關貴祿
副團長　胡成章
庶　務　趙慶善
會　計　惠碩英
文　牘　金大中

新任團長與全體會員討論樂器備用法（自備或公備）印樂譜諸事並訂於每禮拜五開練習會一次（如有特殊事情可改期）至於地點臨時公佈想此期當有一番進步也九時半始行散會

更正

本刊第二十八號劉樸先生贈郭治周序十五頁上半十六行令天下之知其知君乎句「令」誤作「令」十七頁上半十三行相軒輊哉句「輊」誤作「輕」

編輯部啓事

本部第一號周刊早已售罄現以校內校外函商重刊者紛至沓來茲爲酬答購者諸君盛意起見再行印刷貳百本欲閱者請速到周刊發行處訂購可也

◉治法卷下

（續）　益陽陳鼎忠天倪甫撰

法院篇第十九

大理院總次長各一人。院分四署。銓任署掌任免各級審判官。及關於司法行政之事。攷覈署掌考查審判之成績。歲終彙集各級案卷。如上級所判。與下級不同者。則辨其孰是孰非。據其得失多寡之數。以行黜陟。此署專以監察各級法院爲務蓋行政監察司法則有嫌司法監察司法則無傷也　其有枉法受贓者。則立時派員偵查。查有實據。即呈院長革職訊辦。民事署掌裁決民事訴訟。刑事署掌裁決刑事訴訟。每署署正一人。丞理若干員。

監獄總監一人。掌監禁之事。

每省設高等審判廳一。廳長一人。內分民刑兩庭。庭長各一人。推事若干人。

每道設地方審判廳一。廳長一人。推事若干人。不分民刑

每縣設初級審判廳一。推事一人。或二三人。簡縣一人中縣二人大縣或三四人凡有推事二人以上者以一爲主任

各級審判廳。均附置監獄。各設典守官一人司之。

凡高地初三廳。各自獨立。不相統攝。通受成於大理院。現制高廳監督地廳地廳監督初廳非是　凡初廳地廳。不分民刑。起訴者但據事直書其屬民屬刑由法官認定　高等廳以上。始分民刑。其標準依地廳所讞定之。案經兩審之後屬民屬刑可以確定　凡案民刑夾雜者。以輕附重。如財產多而處分小則附刑於民罪名重而款項輕則附民於刑　凡刑民事均重者得分庭訊之。如一案中罪至無期徒刑財產至三千元經地廳判決後上訴者高廳得分庭訊之

凡有命盜姦拐及大傷風化等案。此須特別規定　由被害人起訴。如無被害人。或被害人不起訴者。由該地團正會通公安局起訴。公安局見民政篇　如有隱匿者。罪該團正及公安局長。現制責成檢察官試問鄉有賭博姦淫等事檢察官何從得知惟該地團正則斷無不知之理　凡有損害團體公益者。由代表該團體之人起訴。有損國家及地方利益或擾亂治安者。由該縣司理科起訴。司理科見外官篇　應起訴而不起訴者罪之。

凡逮捕犯人。（凡擾亂治安之罪司理科與公安局共同負責）由該縣司理科執行。（現制逮捕另設司法警察殊爲繁費歸之司理則縣原有警備兵不必別養冗吏）

凡一切案件。均從初級廳起訴。凡越訴者不准。（民事須經團正裁決不服方可起訴刑事不在此限）凡不服初廳判決者。可上控地廳。不服地廳判決者。可上控高廳。

凡關於妨害公益擾亂治安之罪。到初級廳後。全歸司理科負責。（案至廳後團正及公安局之責已終被害人願同控與否聽其自便）縣司理科不服初審判決。得呈請道司理科向地廳起訴。道司理科不服地廳判決。得轉請該道駐省司理。向高廳起訴。（外道各設駐省司理一人駐於省道司理科）其司理官不起訴而被害人願起訴者。程序並同。（亦由初之地由地之高）

凡與刑事有關係之人。得加入訴訟。

凡父兄被害。子弟得請求正刑。不得請求賠償。（如被殺者有母妻無子或子未成年其家族得請求提犯人之產爲給養費）

凡民事被告。三傳不到。缺席裁判。如被告到而原告復歸者。令被告在寓守候。限若干日傳原告到案。屆期原告不到。缺席裁判。原告如期到。而被告復歸者同。如原被告俱不到。則案即注消。自起訴至判決。不得逾一年。違者該審判官免職。

凡一切民刑案件。均得請輔佐人代爲辯護。（律師勢倖法官漸不可長輔佐人則無妨）

凡案經口頭辯論後。即時出草判一紙。方許退庭。以後祇許小有更改。不得全與相違。

凡中審（即地方廳）與初審全異者。高廳得任取其一或折衷之。宣告確定。（如初級判徒刑二年中審判徒刑五年高廳或認二年或任五年或於二年五年之間定爲三年或四年均得終結）凡中審與初審全同。高廳認爲合理。即宣告確定。凡中審與初審全同。高廳認爲不合時。得陳述異議。呈大理院決之。中審與初審異。高廳又與中初審異者並同。（如初廳判徒刑三年地廳判徒刑二年高廳認爲應判徒刑四年亦須請大理院決定）

凡大理院收受案件。以高廳呈進者爲限。（不受人民上告詞狀蓋案經三審眞相必明惟因高廳所見與初中異不敢自以爲是故院爲決之）民事交民事署。刑事交刑事署。於各判中採定一議。（不能別立一議）以書面判決之。（西律事實定於二審法律定於三審之法固爲不通而中國舊制上級所判完全可以取消下級判亦爲未當今爲立一折衷辦法議異以多數爲準數均以高級爲主如中與初異高加入

中則中勝高加入初則初勝初中高各異議則視大理院所向大理從何議則何議勝至中與初同大理與高同數適相等而以高廳爲是者以高廳大理位高於初地二廳故也初中異議高廳折衷二者亦得確定以折衷與異議稍殊故也以上四條。死罪不在此限。從中審與初審全異條起

凡高廳判決死罪。送大理院覆核。核畢送平政院都察院再核。二院中有一院與大理同者。即依大理議。如二院皆與大理立異。則呈總統決之。訊案以大理爲主一院可抵二院如大理所議有一院與之相同是已得多數故依議執行若二院全異則可否適相等故必取決於總統

凡法官枉法受贓。從俱發罪律。合併枉法之程度。及贓之多寡。計算定罪。不枉法受贓。照竊賊治罪。故意枉法。按所枉輕重定罪。非故意者。以錯誤論。 凡法官訊案錯誤。一次記過。二次降職。三次免官。其失出失入過甚者。別以法律定之。

凡屬法廳。均月出法報一册。將管內案卷事實。及受訴與判日期。並判詞理由。備載無遺。送中央三法院議會。及各省高等廳覆核之。凡於該案有異議者。得呈理由於大理院考覈署。歲終詳稽以定黜陟。如有重大錯誤。都察院得即時彈劾之。

平政院總次長各一人。主任評事四人。評事若干人。掌行政裁判之事。

行政裁判。有屬於通常法院者。如英美是也。有別設參事院者。如法意是也。有屬於司法裁判所之行政部者。如瑞士比利時是也。其特設一所者。惟普奧日本。而制亦有異。普魯士採階級制。日本採單一制。今略倣日本之法。而稍異其權限云。

都察院總次長各一人。主任監史四人。監史若干人。掌監察糾劾之事。監史即清之監察御史以御字非民國所宜用故省稱監史

中國向無議院。而有與之相近者。都察院是也。院中雖有長官。然止總領庶事。而不能干涉言論。給諫御史。以七品微員。筦司風霜之任。言及乘輿。則天子動容。事關廊廟。則宰相待罪。士庶有建白。藉以代陳。有寃抑因以上達。蓋於專制之中。

含有民治之意焉。今雖設有議會。然議制與監察。其職務要自有別。孫中山迷信西制。而主張糾察獨立。蓋亦不爲無識矣。

凡監史風聞言事。不負言論上之責任。（與議員同）

凡平政院受理之範圍。依事不依人。（如身爲官吏而所犯者爲私罪則仍歸法庭）

凡議員有營私納賄等弊。經都察院彈劾。總統查有實據時。得通過元老院。下平政院治之。（將此案咨送元老院三日內無反對之表示即作爲默認）凡議員於議場有鬭毆行爲。或以非法迫脅其他議員。查有實據時。總統得即下平政院治之。（此等行爲損失議員資格太甚故不必通過元老院）凡行政官有非法行爲。經都察院彈劾。總統應即時查辦。查有實據。下平政院治之。其不經查辦而徑下平政院者聽。凡法官有非法行爲。經都察院彈劾。總統調查得實時。得下平政院治之。凡平政院有罪。經都察院彈劾。總統查有實據時。得下大理院治之。凡都察院有罪。由大理院攷覈署中院長轉呈。總統查有實據時。得下平政院治之。凡銓臺審計院有罪。與行政官同。（按都察院有彈劾一切官吏之權平政院有審訊一切官吏之權議會與政府爲對待故總統調查得實猶必得元老之默認法院於總統爲相對隸屬故查有實據可徑下平政院行政官於總統爲絕對隸屬故一遇彈劾無論眞僞若何必行查辦如認爲確實又可不經查辦而直下平政院也）

◉因與果

神學玄學科學之異趣

景昌極

學問之要。在於紛紜萬象之中。求其因果。惟萬象中是否必有因果關係。信曰有之。其關係奚若。因中有果抑無果。因果同時抑異時。此爲先决問題。

如曰。因中有果。果既已有。尚何待因。既不待因。則有果者即不得爲果之因。如室中有人。室非人之因。使雞卵中有雞。亦如室中有人。雞卵即非雞之因。

如曰。因中無果。因既無果。則因與非因等。以同是無果故。如雞卵中無鴨。雞卵非鴨之因。使雞卵中無雞。亦如雞卵中無鴨。雞卵即非雞之因。

如曰。雞卵中有雞之可能性。待緣實現。故非有果。亦非無果。所有者。果之可能性耳。若爾爲雞之因者。乃卵中之可能性而非卵。卵中有雞之可能性爲雞之因。而卵非鷄之因。猶之室中有人讀書。而室不讀書。竈中有火燒物。而竈不燒物。但恒人皆謂卵爲鷄之因。則又何解。

且所謂可能性者。實一抽象概念。有虛名無實物。斷不足爲因生果。後當詳論。且即承認可能性爲因生果。則此可能性中有果耶無果耶。抑別有其他可能性耶。仍不脫以上諸難。又一果必有多因。此可能性爲合在一因耶。爲分在多因耶。若在一因。則其餘無可能性之因。尙安得爲因。若在多因。因之多可折至無限。斯一果而有多可能性。乃至無限可能性。亦理之不可通著。

復次。因果同時耶抑異時耶。若謂同時。則同時生者。何從而辨其此因彼果。如牛二角一時生。項羽與漢尼拔同年敗亡。何不謂一因而一果。若謂異時。則後果生時。前因已滅。一物既滅。斯無作用。何得謂爲有生果之作用。如父母已死。尙安有生子之作用。

以上諸說多取之佛書

由是可知。因之與果。非有必然關係。因與非因。亦無根本差別。普通所謂因果云者。但由人類常見兩種現象。屢次並生或相續。遂以得名。其因關係之疏密。與其並生或相續之次數爲正比例。其屢次並生者。爲同時因果。實可謂互爲因果。如天秤兩端。此低則彼昂。彼昂則此低。互爲因果是。其屢次相續者爲異時因果。謂前曰因。謂後曰果。如月暈而風。礎潤而雨。由卵而鷄。由少而壯是。因中並無果。亦不必謂有果之可能性。按可能性。非一事物或現象。不能爲他事物或現象所固具。謂某物引生他物。其能否猶待証明。安能便徇俗語。逕謂其本有引生他物之可能性耶。世有謬謂此物。即萬一不能引生他物。而其可能性自在者。不能而曰可

能。矛盾孰甚焉。蓋可能性本能之別名。但俗語多歧。喜以抽象名詞作具體名詞用。看成一物。展轉訛謬。其終遂爲玄學之逋逃藪。如謂活人有生命。因謂生命爲一物。離人而有。是爲靈魂獨存之說。謂有大小之物佔空間。有久暫之事佔時間。有多少之事物具數目。因謂空間時間數目爲三物離事物而有。是爲數論空時外道（古印度具有之）諸說。謂對於一物所得之判斷正確者爲有道理。亦謂事物之合於道德者爲有道理。因謂道或理爲一物。離事物而獨存。是爲道家之道。宋儒之理或太極。柏拉圖之觀念諸說。實則有生命爲活之別名。活者所以形容人物。離人物無所謂單獨存在之活或生命。推之。無單獨存在之時空數道理等。皆可迎刃而解。今可能性即能之別名。不能離事物而自在。理亦猶是。明夫有生命時空可能性等之有。與人有僕樹有枝之有不同。而後可以言有。不然。毋寧勿用此有字之爲愈也。

復次古人多有誤以抽象名詞爲一物。而發生不可解答之困難者。如曰凡存在之物皆佔空間。此空間既存在應亦佔一他空間。他空間若存在。又必另佔他空間。如是則無窮。若謂空間不存在。則不能爲物所佔。物既不能佔空間。斯物亦不能存在。又曰。凡活物必有生命。生命既能使物活。應亦有他生命。他生命復有他生命。如是則無窮。若謂生命自身無生命。無生命者死之別名。斯不啻謂生命自身爲死。生命自身爲死。尙安能使物活。其他時亦有時。數亦有數。理亦有理。道亦有道。可能性亦有可能性諸難。皆同此謬。參看Gomperz-: Greek Thenkes

復次。因果或現象。以何爲單位。果有完全相同之諸因與否。信曰有之。能必生相同之果與否。此亦先決問題。柏格森以此爲難因果之利器。此事已入問題深處。今姑不詳論。且從常識。以任何一種。相似相續之感覺集團。所謂事物者。爲因果或現象之單位。而

假定諸因相似。其果亦必相似。以上總論因果。以下斥神學玄學之因果。以申科學之因果。

（未完）

◎電學小史（續）

工本科電工系 李恩霨

自序

第二章 電之解釋及學說

電氣事業進步之速。前已畧言一二。然科學家對於電之性質。迄今尙無正當解釋。電之爲物。究爲固體爲流體。抑爲氣體。至難解決。蓋電之爲物。視之無形。聽之無聲。嗅之無味。吾人無非就其作用上。察知宇宙間俱有一種現象。名之曰電。科學家謂電爲能力之一種耳。(Electricity is aform of energy)然則電非可與一般固體、流體、氣體物質。所能相提並論也。明矣。

自一六〇〇年以來。科學家之釋解電性而自創學說者。不勝枚舉。然以吉爾勃特。(Gilbert)佛蘭克林(Franklin)希摩(Symmer)弗打(Volta)賈爾曼尼(Galvani)達威(Davy)阿拉哥(Arago)法拉德(Faraday)及馬克斯威(Maxwell)諸人之研究爲最著。

十七世紀時。吉爾勃特發見各種電性物質。(electrics)對於電之性質及作用。稍有解釋其學說雖多膚淺之辭。然吉氏實爲電學界之鼻祖也。

十八世紀時。關於電之解釋。著者有二。一爲佛蘭克林之單流學說。(Single-fluid theory)一爲希摩之二流學說。(Two-fluid theory)二說均就電爲流體而論者也。茲將此二者之要義。畧述如下。

（一）單流學說

佛蘭克林謂電爲流體。有吸引平常物質小分子之性。凡一切物體。皆含有一定量數之電液。此種電體。感受外來之電。則電液之平常數量。(normal amount)或增或減。陽電乃電液增多之表示。陰電則電液減少之表示也。

（二）二流學說

希摩謂電之流體有二。一爲陰性。一爲陽性。二者性質。迥然不同。同性則相斥。異性則相吸。凡物體在平常時。或未受外來之電。則此二流體。各含有同量之電。而呈平衡。倘受摩擦作用。或感應作用。則此二流體。即分爲二。陽極電流體。集於一處。而陰極電流體。亦集於一處。凡關於靜電現象。用二流學說解釋。較爲方便。

吾人就上列兩種學說解釋各種靜電機器。最爲適宜。凡起電盤(electrophorus)摩擦發電機(friction machine)及蓄電器(condenser)等。均可就此種理論研究之。且此二學說。與近代之電子學說。(Electron theory)亦多相近之處。故此二者。在電學史上。價值甚高。後之學者。不可忽也。

十九世紀。電學進步甚速。學者對於電之解釋。理論較深。然其中最有價值者。則爲絕緣學說(Dielectric theory)與電子學說(The electron theory)二者之大義如下。

(一)絕緣學說

物理學家法拉德。曾謂絕緣體(Dielectric)對於感電之量。有特殊之性。其後馬克斯威。考得絕緣體乃眞正能受蓄電。(charge)者也。至於導電體。(conductor)無非分送蓄電於絕緣體之各部分而已。自法氏馬氏察知絕緣體特性之後。乃有絕緣學說。此說謂電(electric charge)乃以太(ether)伸引(strain)之表示也。所謂受電(to charge)者。即伸引一物體周圍之以太也。所謂放電(to discharge)者。即恢復此物體周圍之以太之伸引也。

(二)電子學說

關於電子學說。福來明(Prof. Fleming)曾謂由電解作用。(electrolysis)得知電流經過導電液體時。負有多數原子。(atorms)此一羣原子。謂之遊行者。(wonderer)此等原子。在各種物質中。均有定量其後施耐登(John S. Stoney)名此種細微電物曰電子。(electron)電子學說與單流學說頗相近。所異者、此說

謂電爲陰性流體耳。就電子學說而論。電之爲物。可謂具有原子搆造。而電之最小質點(particles)即爲電子。電子與物質之原子又相結合。然電子在某種情形之下。亦可與原子分離。凡一物體之電子失其常量。吾人即謂此物體帶有陽電。(positively charged)若電子之數目較常量增多。此物體則謂之帶有陰電(negatively charged)云。

吾人又可由電子學說。鑒別導體(conductor)與非導體。(non-conductor) 蓋電流爲電子進行。凡一導體。其中電子易於前進者也。電之於非導體也。或動搖。或進行。然以彈力關係。仍歸原來。地位。總之。無論電子進行或退縮。必發以太波浪。並生磁場作用。關於電子學說之解釋及應用。至爲複雜。茲不詳陳。

(未完)

◉贈郭洽舟序（續）

劉樸造
丁卯七月

希臘在西溟 西溟地中海也宋書夷蠻傳論若夫大秦天竺迥出西溟 朔嶽挺靈秀 朔嶽阿凌不斯山Mount Olympus也在北希臘帖涉里Thessaly邦高九千八百英尺 百神宮其巔 鮑茲福希臘史 Botsfords Hellenic History 第四十八葉 the great deities dwelt together as a family on the summit of snowy Olympus. There they spent their time in happy feasting; or schemed and quarreled; or under the presidency of Zeus, father of gods and men, they sat in council on the destinies of human kind. 疇迹與人糅 前書第四十八葉 All the gods had human form, and with the exception of the lame smith Hephaestus, all were models of beauty. They differed from men only in their superior stature, strength, and physical perfection, in the character of their food and drink (ambrosia and nectar) in their dwelling-place and life of ease, and in their immortality. They needed sleep, suffered pain, and were sometimes wounded by men in battle. Though Zeus was superior, all were limited in knowledge and power. 第四十九葉 In their dealings with men they were moved dy caprice; they helped those whom they loved andbrought misfortune on the objects of their hate, or upon those who neglected sacrifice or the fulfillment of a vow to them. 藏情自始判潤色容來究況其東南嶼連纚及殊守 東爲伊齊安海 aegean sea 一名多島海 The Grecian Archipelaco 古希臘人由此入小亞細亞 Asia minor 此地先後屬里氏亞 Lydia 波斯 Persia 二國南爲地中海有克里特Crete島古希臘人由此入埃及 貝禮希臘史 J. B. Bury's History of Greece 第一百一十葉 At the beginning of the seventh century active intercourse was maintained between the Greeks and the kingdoms of PHrygia and Maeonia. The Phrygian king Midas dedicated a throne.

to the god of Delphi; both the Phrygians and the Lydians adopted the Greek alphabet, while the Greeks adopted their modes of music and admitted Phrycian legends in Greek mythology. 第一百一十一葉 Gyges, a native Lydian, of the clan of the Mermnadae, succeeded in slaying Candaules and seizing the crown. This revolution ushered in a new period for the Lydian as it was now called, no longer Maeonian, kingdom,… But he also designed to make the Aegean his western boundary and bring the Greek cities under his lordship. …… But the plans of Gyges against his Greek neighbours were suddenly interrupted by a blow … 第一百一十二葉 …… and it was some satisfaction to Assurbanipal to record that Lydia was in the hands of the Cimmerians. It was not long before they swooped down upon the Greek cities. 第一百一十五頁 Psammetichus and his successors completely departed from the narrow Egyptian policy of the Pharaohs, and were the forerunners in some respects of the Greek dynasty of the Ptolemies, who three centuries hence were to rule the land. They openedd Egypt to the trade of the world and allowed Greeks to settle permanently in the country.

善風易爲汎 後漢書西域傳海水廣大往來者逢善風三月乃得度 守雖逐切

攸館利遷貿 班固西都賦實列仙之攸館

見聞漸已多騰說伊誰

收 易井卦上九井收勿幕疏收式肖反 **靈蛇不舊握雕龍俄新構** 晉書文苑傳序 西都賈馬耀靈蛇於掌握東漢班張發雕龍於綈槧

道消埃波間 西洋上古史所謂東方諸國蓋自埃及而至波斯咸以武力雄長地中海東南雖希伯來The Hebrews聖經大有關于西洋文學藝術而宗敎性重

運啟

赫連胄 希臘人自謂始祖爲赫連Hellen故自稱赫利尼斯 Hellenes

何奚起並世 何何牟 Homer 奚奚恤 Hesiod 西紀元前九八兩世紀希臘紀事詩人

觸蹶無前後 班固西都賦狂兕觸蹶 化爵上古希臘文學史Fowler's A History of Ancient Greek Literature第十葉Greek literature begins for us with the homeric poems, the Iliad and the Odyssey.… For more than two thousand years these two have stood as the highest and most perfect examples of epic poetry.

紛裶曳天紳 司馬相如子虛賦紛紛裶裶李善注引郭璞說皆衣長貌也 韓愈送惠師詩懸瀑垂天紳

磅輵張軒奏 司馬相如上林賦砰磅訇礚李善注引司馬彪說皆水聲也楊雄羽獵賦皇車幽輵李善注引李奇說幽輵車聲也

金檎 莊子北門成問於黃帝曰帝張咸池之樂於洞庭之野吾始聞之懼復聞之怠卒聞之而惑蕩蕩默默乃不自得

眙一投人神旋相寇 化爵上古希臘文學史第十一葉 Zeus was in love with the beautiful sea-goddess Thetis and wished to marry her, but he was told that the son of Thetis was fated to be mightier than his father, and thereupon he decided that Thetis must marry a mortal man. Peleus, a chieftain of Phthiotis, a part of what was afterward Thessaly, was chosen as her husband. The wedding was a splendid festival, and all the gods and goddesses were invited except Eris, goddess of strife. She was angry at being left out, and spitefully threw among the assembled goddesses a golden apple with the inscription "For the fairest." At once Hera, Athena, and Aphrodite claimed the apple, and their quarrel bade fair to cause serious strife among the gods, but they finally agreed to submit the case to the Judgment

of Paris, son of Priam, king of Troy or Ilium. 娥眉失南國賁育爭東首 同書同葉及第十二葉 Each of the goddesses offered Paris a reward if he would decide that she was the fairest and should have the golden apple. Aphrodite promised him the most beautiful woman in the world for his wife, and he adjudged her the Prize. Now the most beautiful of women was Helen, daughter of Tyndareus and wife of Menelaus, king of Sparta. With the help of Aphrodite, Paris carried Helen away to Troy. But before her marriage with Menelaus, Helen had had many suitors, and it had been agreed among them that if any wrong should be done to her or to her husband on her account they would all join in avenging it. So when Paris had carried Helen away, Tyndareus and Menelaus called upon the Greek chiefs to keep their promise. A great host came together and sailed against Troy under the command of Agamemnon, king of Mycenae, brother of Menelaus. In this host were many famous heroes, the wise Nestor, from Pylos in Triphylia; Odysseus, from Ithaca; Achilles, the son of PelEus and Thetis; the mighty Ajax from Salamis, the son of Telamon; Ajax, the son of Oileus; and many more. For nine long years these warriors endured the toils of war about the walls of Troy, but they were unable to take the city.

鬱爲千古奇 特洛伊役爲歐亞首次大戰 一詩紀往復 綺里亞德 The Iliad 紀往奧翟西 The Odyssey 紀復復浮富切 亦有如豳風懇懇訓耕耨 奚恤作事與日詩 Works and Days 共八百二十八行 勳甿雖異聽 化魯上古希臘文學史第五十頁 The Homeric poems were intended to be sung in the houses of the wealthy rulers of the Ionic cities and to glorify the ancient heroes from whom those rulers traced their descent. The Hesiodic poems, on the other hand, were intended for the instruction of the people, … 烏乃特希臘文學 Wright's Greek Literature 第五十三葉 Homer, they vaguely said, taught men war, by which they meant rather the manly virtues that are useful in warfare. Hesiod taught agriculture. ….. The Iliad and Odyssey had been composed for the entertainment of an aristocratic society. ….. The poetry of Hesiod is the mirror of a very different society. He wrote for men whose interests centered, not in war or tales of war, but in the daity life of a small Boeotian village, … With Hesiod, the poet of the serfs, the common people take up the foreground. The Works and Days was not meant to be, like the Iliad, an ornament of the banquet.

鎔鑄自茲富劇家思所抽情什典無謬即彼雕繪事取材器乃就 化魯上古希臘文學史第四十一葉 … because from them the great dramatists derived the plots for their plays, many lyric poets drew the stories which they introduced into their poems, artists—especially vase—painters—took the subjects of their works, and thus these epics, ….. furnished a large part of the subject matter for literature and art even down to our own times. 吹與二百年斯體變其轂王權駸下隕貨殖踰前茂非復似臣妾窺焉已霾覆自謀今可力意注誰能囿

化魯上古希臘文學史第五十八五十九兩葉In The period to which the Homeric poems belong the government of the Greek communities was in the hands of kings, and the men of the people were hardly regarded as individuals, … They had not begun to assert their own individuality, and did not demand nor care for poetry which expressed individual Thought and feeling, …… But as time went on the circumstances of life changed. There was more trade and more travel. …… Not that all the Governments became democratic; but the general tendency was toward freedom of government and personal liberty of thought and action.

根情苗以詞舊唐書白居易傳詩者根情苗言　繹繹泉流賚爾雅釋訓繹繹生　四弦增其二紀事詩人用四弦琴 the four—stringed lyre (cithara) 抒情詩人用七弦琴　韻逸雲岫寫哀憯蘇侖化魯上古希臘文學史第八十五葉 Solon was a writer of iambic verse, but his elegiac poems are his chief works.　輸愛綺莎富同書第九十八葉 Sappho is, more than any other Greek poet, a singer of love-songs.　高蹈至三傑師孟禮Simonides 白啓禮 Bacchylides 賓遠 Pindar 皆西紀元前六五兩世紀人　衆禽瞑隼鷙　賓達尤邈儔所謌歎窮覯化魯上古希臘文學史第一百三十七葉 The period of Simonides, Pindar, and Bacchylides is the greatest period of Greek lyric poetry.　書契未造時協音諷可驟是以爲散文如賈必無售寸心悟內省萬物昭外籀安能賴口傳終然資筆授勃興史與哲文乃異於舊同書第一百四十七一百四十八兩葉… poetry can attain to a considerable degree of excellence without the aid of writing, and it can be handed down By tradition, can be sung and recited, … reading was a matter of such difficulty that literature had to be cast in rhythmical form to appeal to the ear and memory of the people. … Prose literature could only arise when, as civilization advanced, men's minds grew more reflective, and writers withed ta express collected facts and deductions drawn from such facts … This stage was reached ir Greece in the sixth century B. C, the period ni which the beginnings of historical and philosophical prose were made.

學者有七八姓名頗殊湊同書第一百四十八葉 the list of the seven is not given in the same form by all the ancient authorities, but four names are always included: those of Thales, Bias, Pittacus, and Solon.　一物勤探研風氣侔醞酎同書第一百四十九葉 …at the beginning of the sixth century, the time to which the Seven Wise Men are assigned, there was in Greece an awakening of the practical and investigating spirit, which had Much to do with the origin of prose literature.

貽厥奚與鄒奚奚勞多Herodotus希臘所謂史學之父鄒鄒錫棣Thucydides皆西紀元前第五世紀希臘史氏　信編亘穹宙希氏撰波斯戰史 the history of the Persian wars 九卷鄒氏撰南希臘戰史the Peloponnesian war 八卷　化魯上古希臘文學史第一百七十三葉……
…Herodotus is the first who tried to write scientific history. He calls his work history, which means

investigation. 第一百七十五葉 so his history is an account of the grart deeds of men, much as the Homeric poems are accounts of the great deeds of the heroes. 第二百七十三葉 Thucydides differs from his predecessors in the choice of his subject, for he is the first historian to write the history of events which he himself has seen. 第二百七十四葉…Thucydides composed his work to be " an everlasting possession, not a prize composition which is heard and forgotten."

烏乃特希臘文學第一百七十八葉 Herodotus had written a panegyric of Greek civilization as opposed to barbarian. Thucydides does not write for the glory of Athens, … He shows you the conflict of race pride. 儼如遷固出不爲詩騷蹂

同時諸劇家三大悲劇家伊士奇Aeschylus蘇福禮Sophocles郁劇泌Euripides 一大樂劇家亞禮士道芳尼士Aristophanes 誕降實天厚俾其作謳舞用慶東夷東夷波斯國也希臘人如中國人謂己爲華civilized 謂人non-hellenic爲夷barbarian. 仆仆斁救切 就中蘇福禮功閎與爭懋伶增態趨眞節變詁袪陋

化魯上古希臘文學史第二百一十八葉Sophocles is justly regarded as the greatest of the great Greek tragic poets. He found the drama already developed by the genius of Aeschylus to a high degree of beauty and power, and he carried it further by introducing the third actor and other innovations, by refining the language employed, by giving more variety to the plot, which he enriched with many fine details, and by perfecting the portrayal of character.

法庭及議院決勝非詛譎

烏乃特希臘文學第三百二十六葉 It is not until the later half of the fifth century that oratory at Athens begins to count as literature. In the law courts and the Ecclesia, the assembly of the people, practical eloquence, forensic and political, had been rapidly developing. On certain public occasions when a panegyric or a funeral oration was required there was an opportunity for the third type epideictic oratory. 廣韻詛譎不能言也 抵巇誠可慾煒爗耳云狃 揚子法言巇可抵乎注巇釁隙也抵擠也 陸機文賦說煒爗而譎誑李周翰注說者辯詞也煒爗明曉也 狃女救切 化魯上古希臘文學史二百九十二葉…for the purpose of a speaker in court is not to establish the truth, but to make his argument appear probable to the judges. Morality has really nothing to do with this theory, for the same process of argument is needed to make the truth appear probable and to give an air of probability to falsehood.

驅除生辯聖梭克臘氏socrates也 撥僞且刓鏤 鏤郎豆切 同書第二百九十九葉…Socrates examines the statements of the sophists, lays bare their contradictions, and shows that they do not understand what they say. By the same method of careful analysis he supplies true and accurate ideas in place of the false or vague. 第三百零一葉…and it is due to Socrates that Attic prose, which under the influence of the sophists was becoming ornate, artificial, and stilted, was led Back to that natural simplicity which is the height of art. 輒好殊鬼谷人云閎當宥

其學一再傳颸艴出藍右廣韻颸艴靑黑色 閒難辰尤成問難

dialogues 四十二篇棱氏弟子柏列鮀 Plato 集修辭卓勞疚修辭學 Rhetoric 棱氏再傳弟子亞理士多德 Aristotle箸茲事於爲文附庸竟延袁惜哉邦命傾能者狄酉購化魯上古希臘文學史第三百四十四葉 In 335 B. C, after the death of Philip, Alexander took and destroyed Thebes. He then demanded that ten Athenian orators, among them Demosthenes, Lycurgus, and Hyperides, be delivered up to him, and they were saved only by the intervention of Demades, a partizan of Alexander.踔絕惟一二子哀棱克臘氏 Isocrates 翟昌先尼 Demosthenes 西紀元前五四兩世紀希臘辯士回光爛遒書玉篇遒盡也儷句刋蛟牙化魯上古希臘文學史第三百三十七葉He uses the words of every—day life,·· but he arranges them in clauses carefully devised to be of the same length, or to have words of similar sound in the corresponding places, or he balances his clauses by antithesis.··The effect of artificiality is increased by the careful avoidance of hiatus······this gives a smoothness to the prose of Isocrates, which is found in that of none of his predecessors.劬喉對海吼同書第三百四十一葉 Demosthenes then, according to the story, practised speaking with pebbles in his mouth to train himself in careful enunciation, declaimed on the seashore, while the waves roared about him, to strengthen his voice, ··庶以昌亭擭亭希臘擭馬基頓非惟肆訕咒文棟縱茲折梁書鍾嶸傳平原兄弟鬱爲文棟遐音猶啓祐化魯上古希臘文學史第三百三十八葉 The influence of Isocrates upon the standard of Greek prose writing was great and lasting. Through the schools of rhetoric his style was passed on to the Romans, and was adopted by Cicero as the foundation of his own. Cicero has in turn served as a model to later generations, and thus Isocrates has influenced literature even to our own time.聊試掛數端明知餘萬漏其興直姬周此道進同候亂眼華敷春迷魂璧張繡廿邦該馬幬馬其頓 Macedonia也六辟潤嬴滕同文有邁彬馬其頓一希臘波斯早于秦一六國六七十年亞歷山德大帝令希臘文字通行全國故埃及亞歷山德里亞 Alexandria 遂代雅典而爲文學之都燼籍無餘留留力救切大秦徒襲蹈漢賦莫閒遣昭十一年左傳泉丘人有女夢以其帷幎孟氏之廟遂奔僖子僖子使助薳氏之簉注簉副倅也薳氏之女爲僖子副妾故納泉丘人女令副助之陵夷入江左黯黷中古邁砭硈唐起衰瞳曨意除晉文藝復興始意大利終亦各反本來者輻方輳揚鑣遵坦塗汰井立新甃邇來將百年二美得邂逅古文無中西異蘗宜儷媾迺似海容川非同藥醫瘦吾文天壤間允莫敵其壽妄庸竪謂死逼歛入棺柩屬詞勒夷律標點生恂愁在天倉孔韓耿耿顯精偹假柄二三子纓冠跣而救北有學衡南有湘君皆關俚語文學之雜誌也茅葦興蘇嘆蘇軾答張文潛縣丞書文字之衰未有如今日者也其源實出於王氏（中畧）地之美者同於生物不同於所生惟荒瘠斥鹵之池彌望皆黃茅白

華此則王氏之同也咬哇起歐鈹歐陽修詩咬哇譁兩耳死不享韶咸俑作甘樂謹胥騎誤肓幼一朝擢斯文人道變爲獸擗踊哀兩湖冒彫閃驅走後漢書章帝紀昌彫之類注字書曰彫多鬚貌音而言鬚髮多蒙冒其面或曰西域人多著昌而長故舉以爲言也釋名疾趨日走奏也又詩大雅予曰有奔走釋文奏本亦作走音同有儒者郭君去國辭其僦折角眶嚴辜漢書朱雲傳故諸儒爲之語曰五鹿嶽嶽朱雲折其角探源迺肯漱陸機文賦漱六藝之芳潤攄古希臘彥欲令降歆嗅昔予一西遊名實慚不副副數救切思君欣方踐含茹飽腸胃覼縷難具陳文褎冀同灸

◉陳景維壽序

林損

昔莊周有言。以事爲常。以衣食爲主。以蕃息蓄藏爲意。老弱孤寡。皆有以養。民之理也。夫四民之爲術。亦多方矣。蓋農赴時。商趣利。工追術。仕逐勢。皆自以爲應物之宜。惟利之中於人心者尤酷。苟無巖穴處奇士之行。斯不能無求富之念。而用貧求富。農不如工。工不如商。有以禍寬博之夫。不害於政。不妨取與。以時而息其利。君子無譏焉

瑞安陳景維先生者。以酤爲業。與人交。斗斛權量必平。自奉儉而多施與。鄉人皆好之。聲稱既立。因起其家。爲諸酒人長。乃推厥財。修徒杠橋梁。更助平糶。遂董東郊義倉。其所拊循者益多矣。昔太史公之傳貨殖。以本富爲上。末富次之。姦富爲下。而通都大邑。酤一歲千釀。醯醬千瓨。醬千甔。恒比於千乘之家。又以爲一歲種之以穀。十歲樹之以木。百歲來之以德。德者。人物之謂也。今先生之爲業也。本耶末耶。要皆足以比千乘而有餘。若乃事親以禮。教子以義。與朋友交以信。此所謂來之以德者非耶。蓋俟百歲而後致也。天下大亂。政失於上。風漓於下。賢聖之道不明。質美未學之士。往往咲罵歌呼。以自放於麴蘖。而醉鄉逍遙廣漠。無高山大陵曠途絕險之阻。兵刑禮樂之防。或反足以盡驪磊落抑塞之才於其中。使低徊流連而不忍舍。彼酒之功罪不足論。而以信陵君之用兵。毛公薛公之智計。劉伶阮

籍畢卓之曠懷達識。陶潛之亮節。李白杜甫之文章。張旭之書。焦遂之辨。皆不能無所託而遁於此。世變罔大可知。然而先生之業。由斯懋矣。先生年已七十。百歲之期不遠。且享壽益久。歷世益熟。知人益衆。使今復有諸子之倫。先生將旦暮或遇之。所謂種穀樹木、而來之以德者。亦或有所受之。其所以事親教子、以自立夫身者。又烏敢謂此中之無其人哉。易有之曰。不速之客來。敬之終吉。雖不當位。未大失也。先生其念旃。傭保之下。滌器之儔。儻復有持驌驦之裘以來者乎。爲我禮之。求爲大人賦。讀者且淩雲而欲仙。則百歲之壽。又不足以爲先生祝矣。

●送宗兄蠡舟君之蘇格蘭扼汀堡大學序 共和九年

劉樸

英自愛德華王三世 King Edward Ⅲ 子南凱斯突公 Duke of Lancaster 友杳衰 Geoffrey Chaucer（杳衰妻出貴閥有寵于王妃杳衰交王子壽爲姻婭益篤與同進退白首不渝）女王安 Queen Anne 亦友亞翟生 Joseph Addison（班國王嗣之戰 war of the Spanish Succession 1701-1714 英馬博路公 Doke of Marlborough 帥荷普奧之師及法巴 Bavaria 戰于蒲連韓 Blenheim 法巴敗績 1709 亞翟生因作戰詩 the Campaign 以美公之勳傳通國以爲傑構王進引爲友）並能降己。隆好文士。其有上交不諂下交不瀆之風乎。其間同列伊麗薩姬 Queen Elizabeth 之朝。司賓叟 Edmund Spenser 以詩名。李立 John Lyly 錫德烈 Sir Philip Sidney 以傳奇擅。霍克 Richard Hooker 培根 Francis Bacon 以論說著。薛士辟 William Shakespeare 彭祥生 Ben Jonson 以戲曲顯。而錫德烈之思。司賓叟濟其益。彭祥生之劇。薛士辟爲之演。文會輔仁。於茲爲盛。至乃司逖 Dick Steel 亞翟生。魯智相懸。敬服相重。忘年于書屋 Charterhouse School（亞翟生幼入倫敦書屋學校遇司逖與爲神交司逖長于亞翟生數月而天資稍遜）分軌於牛津 Oxford（尋皆入牛津大學亞翟生便名能詩且嗜政治政治家或稱其善爲政論資遣遊大陸習法文並詳究諸國政情而司逖在校以不甚喜學問棄而從軍）猶能創立一報。（亞翟生後爲國會議員以國務大臣使愛爾蘭司逖正自戰役歸辦一報）

(TheTatler週出三次二年止又辦一報The Spectator晨出一紙亞翟生皆助爲撰論其旨褒貶人世爲歸)使同心之言。待時而發。始終之際。莫見其虧。不亦美乎。後帥祥生 Samuel Johnson 握文柄。郭士宓Oliver Goldsmith芥立David Garrick吉朋Gibbon 培克 Edmund Burke 丕錫Percy粟禮覃Sheridan司宓士 Adam Smith 鮑士威 Boswell 悉集其社。依以騰聲。及韋茲惟 William Wordrworth 顧理治 Samuel Taylor Coleridge薩雪Southey同居湖鄉Lake Country。世稱爲湖詩人Lake Poets。而狄君錫De Quincey慕韋茲惟。從之居者十年。其履寫之所盤旋。風物之所彫蔚。何其使後人尋思之深也。三人者。在倫敦。則時與李恨Leigh Hhunt赫茲禮William Hazlitt。集查理蘭Charles Lamb家。雖似閔貢周黨之遇。而有炳燭詠談之樂。(集以巖拜三夕)若司告Sir Walter Scott莫逆于湯謨Sir Thomas More拜倫Lord Byron。卡禮Thomas Carlyle 推誠于丹藜生Alfred Tennyson薩克烈William Makepeace Thackeray。與美國愛梅生Ralph Waldo Emerson 亦友道之弘已。司告卡禮並扼汀堡大學所出。而樸之宗兄。蠡舟君。後二子數十年。涉海以游其校。于是爲詩以節離思。而祝君歸國之相與有成。則今言文學變革者。將所謂吾輩驅除之藉乎。詩曰。

魯叟乘如周。唐僧入暹壞。觀書鎔六經。導法包三藏。胥傚戒空虛。彼徂勞佇仰。曆綿自有失。野求亦已昉。惠惟嚴譯多。事獨詹軌上。諸子良可則。伊予愧虛往。文衰非易起。性近能無賞。三翁承宗兄。寸心闢萊莽。暫離增遙眷。况乃聞遠放。蘇蘭美原陸。彭斯(Robert Burns于蘇格蘭高原詩人中最大)赫徽響。欲仁在誠求。願歸共拊掌。

◎初至樂清輒聞平子先生噩耗表哀以詩 庚戌

林損

貢禹彈冠二十年。靑衫歸老故依然。蕭條東郭消閑去。鄉里空聞慕此賢。(平子先生題北固樓聯云偷閑消閑意境)

不同沿東郭川行登憑閣嘯在定出定人才如是看南山雲起飛過江來北固樓亦名飛雲閣故下聯及之

卑議千秋猶白雪。（先生作六齋卑議論當世政俗最爲深切自云卑之又卑至此已極其更卑於此者勿忍議矣然愈曲園先生猶有陽春白雪恐其寡和之言）高談三日爲蒼生。羣公搖首譏迂闊。蓋世功名一笑成。

南山雲墜江猶在。北固樓空跡尚新。宰相不知天下士。（李文忠素善先生而不能用）臨風憑弔獨何人。

人生自古如秋草。名字無端百代垂。（先生論劉孝標語）博得後人齊扼腕。當年寒餓有誰知。

◉百戰

吳芳吉

百戰西京半墓田。田間昨日有人烟。而今寥落重回首。又是開元天寶年。

鐵馬紅槍九市馳。先生猶講漢唐詩。祿山董卓都經見。安得圖形與友知。

送茶送飯誅無窮。愛國愛民語最工。南畝衰翁縲絏裏。東郊少婦戰壕中。

長街傍晚絕人行。宿鳥啁啾夕數驚。起視雲昏星月寂。遙遙重砲打城聲。

流彈飛飛撲面沙。不知悲喜得誰家。飄風驟雨輕如夢。總覺生民未有涯。

◉石仲麟君之弟雨琴以斗米至

昔作梁父吟。今當餓殍林。干謁懷慚惴。飄然來好音。末世誰相念。斗米萬黃金。欲將粒粒數。持此見君心。君心江海深。我意愧啼涔。親在不枉死。偸生實下忱。城空私得飽。悲喜兩彌襟。

◉題諸同學和答詩後

蔡竹銘

壓倒春光作意開。名花名士一齊來。珠光劍氣詞人筆。玉爪金眸絕世才。呵向毫端驅海岳。夢從腳底起風雷。珊瑚網盡佳詩卷。收入吟囊不放回。

◉寄丁省泉孝廉津門

劉德成

遼左鼙聲遠。風流賀季眞。青箱名事業。白髮老詩人。傲骨寧諧俗。棄官爲避秦。故鄉

風景好。明月悟前因。
天與生花筆。文光萬丈芒。奇才追屈宋。好句戰蘇黃。眼底珠璣少。杯中日月長。辰州諸老輩。低首讓君狂。
此老瀛壺隱。詩名蔣趙齊。何時親杖履。終日望雲霓。健筆無人敵。（先生工書法）瓊章到處攜。津橋明月夜。可憶子規啼。

本刊投稿簡章

一　本刊內容不限門類關於校閱論著學術譯述講演文藝均極歡迎

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四　來稿如不願增删請預先聲明否則本刊編輯人倘有獻替恕不一一奉商

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六　投稿經本刊揭載後酌贈本若干册以答雅意

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